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AUTHOR	PEDTKE, DOROTHY A.; WERNER, OSWALD
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ABSTRACT

THIS STUDY, PREPARED ESPECIALLY FOR TEACHERS IN THE ELEMENTARY AND SECONDARY SCHOOLS, PROVIDES SPECIFIC INFORMATION ON SOME OF THE MAIN PROBLEMS THAT NAVAJO SPEAKERS HAVE IN LEARNING ENGLISH, EXPLAINS SOME OF THE IMPORTANT CULTURAL AND LINGUISTIC FEATURES OF THE NAVAJO LANGUAGE THAT CAUSE LEARNING DIFFICULTIES FOR NAVAJO STUDENTS OF ENGLISH, AND SUGGESTS TYPES OF EXERCISES SUITABLE FOR THE CLASSROOM. THE FORMAT CONSISTS OF SECTIONS ON (1) HISTORICAL AND CULTURAL INFORMATION ABOUT THE NAVAJO PEOPLE AND THEIR UNDERSTANDING OF THE WORLD AROUND THEM; (2) THE PHONOLOGY OF NAVAJO COMPARED WITH ENGLISH; AND (3) SEVERAL POINTS OF THE MORPHOLOGY AND SYNTAX OF NAVAJO COMPARED WITH THE NEAREST PARALLEL PATTERNS IN ENGLISH. (THE SECOND AND THIRD SECTIONS ARE BASED ON THEORETICAL COMPARISONS OF THE TWO LANGUAGES, AND ON ACTUALLY OBSERVED MISTAKES IN ENGLISH MADE BY NAVAJO SPEAKERS.) FOLLOWING THE MAIN BODY OF THE STUDY ARE SAMPLE WORDS, PHRASES, AND SENTENCES THAT ILLUSTRATE THE PATTERNS BEING PRACTICED. THIS PAPER, THE SECOND OF THREE IN THE BUREAU OF INDIAN AFFAIRS' "CURRICULUM BULLETIN NUMBER 6," INCLUDES A PREFACE AND INTRODUCTION BY THE EDITORS, SIRARPI OHANNESSIAN AND WILLIAM W. GAGE OF THE CENTER FOR APPLIED LINGUISTICS, AND AN APPENDED REFERENCE BIBLIOGRAPHY FOR THE TEACHER. SEE RELATED DOCUMENTS AL 002 289 AND AL 002 291. (AMM)

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TEACHING ENGLISH TO SPEAKERS OF CHOCTAW, NAVAJO AND PAPAGO

A Contrastive Approach

/Part II, English for Speakers of Navajo/

INDIAN EDUCATION

Edited by

SIRARPI OHANNESSIAN

and

WILLIAM W. GAGE

Prepared at the

CENTER FOR APPLIED LINGUISTICS

for the

BUREAU OF INDIAN AFFAIRS

Office of the Assistant Commissioner for Education
United States Bureau of Indian Affairs
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Walter J. Hickel
Secretary
United States Department of the Interior

Louis R. Bruce
Commissioner
Bureau of Indian Affairs

Charles N. Zellers
Assistant Commissioner, Education

Thomas R. Hopkins
Chief, Division of
Curriculum Development and Review

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ENGLISH FOR SPEAKERS OF OTHER LANGUAGES PROGRAM
Center for Applied Linguistics
1717 Massachusetts Avenue, N.W.
Washington, D.C. 20036

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A LETTER TO THE TEACHERS OF INDIAN CHILDREN

The Bureau of Indian Affairs is pleased to be able to make available the type of information that is contained in this Curriculum Bulletin. Teachers over the years have consistently asked for practical information about the language Indian children speak in the home. I believe the Center for Applied Linguistics has made a first vital step toward making it possible for us to respond to this request.

I would like to express my appreciation to Miss Sirarpi Ohannessian for her continued interest in the education of American Indian children. Her first effort, The Study of the Problems of Teaching English to American Indians, established a landmark in the study of language curriculum practices in Indian education. The contrastive articles which comprise this Bulletin resulted from a recommendation of the Study and represent another step the Bureau of Indian Affairs and Indian people have made to improve the education of Indian children.

May I encourage you to take an active interest in the articles and to use them as much as possible. If you have questions or comments about them, please feel free to write either to Miss Ohannessian or to me.

Charles N. Zellers
Assistant Commissioner for Education
U. S. Bureau of Indian Affairs
1951 Constitution Avenue, N.W.
Washington, D.C. 20242

FOREWORD

The present set of three articles* is an attempt to make available to teachers some of the results of a comparison of English with three American Indian languages: Choctaw, Navajo, and Papago. These languages were decided on in consultation with, and based on needs indicated by, the Bureau of Indian Affairs. Navajo was selected as the language that had the largest number of speakers and Choctaw as one on which help was especially needed by teachers. The third language indicated by the Bureau was Eskimo, but it was found that a Teacher's Guide for Teaching English to Native Children of Alaska on lines similar to those contemplated for the present series had already been prepared by members of the Summer Institute of Linguistics and edited by Donald H. Webster and Elliott Canonge. Therefore Papago was chosen instead.

Each of the articles in the present volume is based on existing studies of the specific Indian language, and represents the contribution of a scholar who has been involved in such study of the language. The Choctaw-English article is by Thurston Dale Nicklas of the University of Kansas. The Navajo-English article was planned in consultation with Oswald Werner of Northwestern University and was written by Dorothy A. Pedtke of the Center for Applied Linguistics in collaboration with Dr. Werner, who provided parts of the article. The Papago-English article is based on a paper specially prepared by Madeleine Mathiot of the State University of New York at Buffalo and adapted by Sirarpi Ohannessian to make it more accessible to the teacher who may have no training in linguistics.

The project was organized and carried out by the English for Speakers of Other Languages Program of the Center for Applied Linguistics under contract with the Bureau of Indian Affairs of the United States Department of the Interior.

*See also AL 002 289 and AL 002 291.

The Center wishes to express its thanks to the scholars that contributed to the volume and to the Bureau of Indian Affairs for its support of the project.

Sirarpi Ohannessian
Director, English for Speakers
of Other Languages Program
Center for Applied Linguistics

PREFACE

It is often easy to detect the native language of people from the way they speak English. Thus, when we hear people say "chop" instead of "shop"; "wreathing" instead of "reading"; when -s's disappear at the ends of certain nouns that should be in the plural; and the difference between "ship" and "sheep" cannot be determined from the vowel sound used, we may guess that they probably are speakers of Spanish. These are only a few examples of the typical "mistakes" that Spanish speakers make, and it would be easy to draw up similar lists for speakers of such languages as French, German, and Navajo who have not yet learned to speak English well. Indeed, it is equally easy to draw up such a list for Americans who are learning to speak French, German, Navajo, and so on. These "mistakes" occur not only at the level of pronunciation, but also in grammar and vocabulary.

A major reason for these "mistakes" seems to be that in learning a new language we tend to transfer to it the habits of hearing, understanding and producing the sounds, grammatical patterns and vocabulary system of our own language or the languages we already speak. Such transfer is often referred to as "interference" and may present a serious problem in learning a new language. Linguists maintain that the best way to deal with the problem of interference is to pinpoint specific areas of potential difficulty through a contrastive analysis of the target language and the language (or languages) that the learner already speaks. The assumption behind such an analysis is that since teaching a new language is always a question of teaching it to speakers of a specific language (or languages), an understanding of likely interference will help to make teaching much more efficient and effective by making it possible to organize it in such a way that emphasis is laid on areas that need most attention.

However, it may not always be possible to predict all interference problems, or which of them will present the greatest difficulty. For this reason it is necessary to observe the language behavior of learners

in order to find out which are the more persistent problems. But when once these are isolated and matched with the predicted areas of potential trouble, the contrastive study can be of very great help to the teacher.

The articles in this volume are based on the work of linguists who have studied, compared and contrasted the structures of English with those of Choctaw, Navajo and Papago. They are not, however, based on extensive observation of student behavior and they are not intended as guidelines for teaching procedure, though some suggestions for presentation of material have been included. They are, rather, intended to point out, in language that the teacher can understand, the areas of potential interference for speakers of Choctaw, Papago and Navajo in learning English. Teachers, therefore, should first ascertain whether the problems isolated in the articles are indeed those that their students face. If they are, the articles should be of great assistance in providing useful information on the causes of these problems and in providing useful information on the causes of these problems and in providing examples of material for additional class work in overcoming them. It remains for the teacher, when he has determined which problems need most attention, to decide on the actual techniques of presenting the material.

It is important for the teacher to bear in mind, however, that an intellectual understanding on the part of the student of differences between English and his own language and the problems these cause him in learning English will not necessarily result in his learning to use the language. A great deal of work is needed in practicing it in order to establish new habits which will help him use it with ease and near-native ability.

At present there is a great deal of interest and research in the process through which a child learns his first language, but there is little work as yet on how he acquires his second or third language. However, experience seems to indicate that children learn more easily than adults, and that practice, mimicry and, in the words of William A. Moulton, "the ability to see patterns, to make analogies, to build new forms on the basis of old ones", are involved in all language learning.

A great deal more seems to be involved in second language learning than overcoming problems of interference from the mother tongue. For instance, if a child says "He bringed the book", he is obviously using the analogy of the more usual way of forming the past tense in English, and "interference" here is not attributable to his native language. The attitude of students towards the new language, that of their community, the immediate and future importance of English for purposes of communication and advancement may all have an effect on how students learn English. One very important factor is the attitude of the teacher towards his students, towards the language he is teaching, and his ability to arouse interest and enthusiasm. All this is, of course, in addition to his familiarity with modern approaches to language teaching and his skill in classroom techniques.

The editors of this volume regard it as essential that the student be provided with extensive practice in overcoming his difficulties, that grammatical explanations be restricted to the clarification of special problems, and that the student be helped to learn the English language rather than about it. It is suggested that where possible the learning process take place in realistic situations in which English is used for communication. Even where mimicry and repetition are used, it is recommended that the work be varied and incorporated into meaningful activity. Presentation of material will vary according to the age and background of the student. It is assumed that, though oral work will form a very important part of the initial stages in teaching, reading and writing will not be neglected in subsequent stages but will receive equally careful attention.

The bibliography at the end of this volume is intended as a guide for further reading. Teachers are urged to consult the section on "The Teacher's Bookshelf" in English for American Indians (prepared by the Center for Applied Linguistics and published by the Bureau of Indian Affairs) as well as the bibliography listed, for books on methodology and further material on the English language.

Sirarpi Ohannessian
William W. Gage
Center for Applied Linguistics
Washington, D.C.

ENGLISH FOR SPEAKERS OF NAVAJO

By Dorothy A. Pedtke and Oswald Werner

INTRODUCTION

The purpose of this study is to provide specific information on some of the main problems that Navajo speakers will have in learning English; to explain some of the important cultural and linguistic features of the Navajo language that are the underlying reasons which make certain points in English difficult for Navajo speakers to learn; and to suggest types of exercise material that can be used to deal with these difficulties. The study has been prepared especially for teachers in the elementary and secondary schools. Some of the vocabulary in the sample exercises in the Appendix will not be suitable for very young children or for beginning students, but the types of exercises are those considered most apt for the problems being dealt with, and can be incorporated into regular classwork in English. In most cases the vocabulary can be changed but it is recommended that the type of sentence remain the same.

The study has been set up in the following manner: the main body of the study consists of three parts: historical and cultural information about the Navajo people and something of their understanding of the world around them; the phonology of Navajo compared with English; and several points of the morphology and syntax of Navajo compared with the nearest parallel patterns in English. Following the main body of the study is a section of sample words, phrases and sentences that illustrate the patterns being practiced.

The phonology and grammar sections of the study are based on two types of information: 1) theoretical comparisons of the structures of Navajo and English phonology, vocabulary and grammar; and 2) actually observed mistakes in English made by Navajo speakers learning English. Information of the first type has been obtained from studies on Navajo (see bibliography), especially from the study comparing Navajo and English by Young, English as a Second Language for Navajos.

For the second type of information, the authors are especially

indebted to Virginia Hoffman of the Rough Rock Demonstration School, and Wayne Holm of the Rock Point Boarding School. Examples quoted in the paper were recorded by them in the course of their teaching on the Navajo reservation.

I CULTURAL BACKGROUND

The Navajo language is a member of the Na-Dene superfamily of American Indian languages. Within this superfamily it is a member of the Athapascan family. This language family has three branches, a Northern branch (the Northern Athapascans immediately south of the coastal Eskimos), a Pacific branch (a few languages spoken in Northern California and Oregon), and a Southwestern or Apachean branch. Navajo and about six other Apache languages belong to this branch.

The other languages of the Southwest are totally unrelated to Navajo. This includes, for example, the Uto-Aztecan (family): Hopi, Ute, Paiute, Papago-Pima, Yaki, etc.; the Yuman (family): Hualapai, Yavapai, Havasupai, Mohave, etc.; and all the languages of the various Indian Pueblos.

Today, due to the rapid expansion of the Navajo population, there are about 120,000 Navajos living on a reservation the size of Hungary. Most Navajos use their language in their everyday pursuits. There are today more Navajo speakers than ever in the history of the tribe. The Navajo language is thus expanding rather than contracting.

It is thought that the Navajos reached the Southwest from the North sometime around 1300 A.D. Their relatively simple material culture was enriched by contact with the agricultural Indians of the Southwest. They adapted agriculture and later sheep herding. Beyond these, it is difficult to establish which part of their world view was brought with them from the North and which parts were borrowed and elaborated in the Southwest.

The Navajo World View has been described elsewhere (e.g. Kluckhohn and Leighton 1962). Since our major concern is with language, we will try to show how the Navajo World View is reflected in the Navajo language; more specifically the way in which the Navajo view of the world is reflected in the words (vocabulary) of the Navajo language. We will try to show that Navajo categories are different from English

categories. This is the basis of semantic interference, or the fact that Navajo speakers of English often use English words in a different sense than native speakers of English. However, the nature of semantic interference is little understood and this exposition is intended to raise questions rather than to answer them. The following discussion of Navajo beliefs is based on the work of Werner and Begishe.

The Holy People emerged into this world after numerous adventures in several underworlds. Upon emergence they willed this world as we know it today. They didn't create it in the English sense because the world and its denizens came into being spontaneously as the Holy People were thinking and talking about the World in council. The Navajo word, niilyáii, 'a collection of things that has been put there by indefinite agent', includes all creation. It has two parts, 'things created specifically for the benefit of the Navajos' (diné bániilyáii) and everything else (niilyáii proper). The former includes such things as 'the water of the People' (diné bito'), 'fire' (diné biko'), 'food' (ch'iiyáán) and other items necessary for survival. It also includes 'the things that make up a human being' (bee hahodilyáii): 'his body' (hats'íís), 'his thought or conscious mind' (hanitsékees), 'his soul or the inside standing one' (hwii' siziínii), which is closely related to 'his holy wind or spirit and possibly character' (honiłch'ih), 'his power of speech' (hwiinéé'), 'his power of movement' (hagáál) and his 'senses' (bee ákozhnízinii). It also includes the 'good Navajo life' (diné be'iiná), that is , morally correct life as well as life of material possession. Poverty is thus considered bad. No morally proper life is possible without material possessions. However too much riches is also bad since it shows disregard for less fortunate relatives. The moral concepts of Navajo alone encompass a vast number of words, probably well over a thousand. They are closely linked to "thought". Indeed it seems that good thought is the very prerequisite of a good life morally and materially. "If you think right you will live right" is an admonition often heard (yá'át'éehgo nitsídzíkeesgo yá'át'éehgo jiináago ółolyé). Thinking is considered an activity since it can lead to real consequences.

Many aspects of this vocabulary are at present little known. However work on Navajo anatomical terminology dealing with the parts of the body has thus far uncovered more than 500 terms dealing with external and internal parts of the body.

Although the above discussion should indicate some conceptual differences between our English beliefs and Navajo beliefs, the classification of the creation proper(niilyáii) is more transparent because it is simpler.

There are two kinds of things of the creation. The first is 'things that have been put above' (hót'áá́h niilyáii), including the 'sky' (yá), and the occupants of the skies, 'clouds' (k'os), 'stars' (sǫ'), 'the sun' (jiłhonaa'éí, lit.: 'the day traveler') and 'the moon' (tl'éhonaa'éí, lit.: 'the night traveler').

Not unlike the classical legends of our cultural heritage the sun and moon discs are carried across the skies.

The second aspect of the creation are those 'things that were placed on the surface of the earth' (nahasdzáán bikáá' niilyáii). This includes 'things that were put on land' (nohokáá' niilyáii), 'water' (tó́h) and 'the creatures under water' (tótl'áá́h hináanii). There are numerous things that were put on land but we will concentrate on only two, 'the animate beings of the land' (nohokáá' hináanii) and 'plants' (nanise'). Estimated on the basis of three published ethno- or folk-botanies of Navajo there are more than 500 identified Navajo plant names.

The animate beings of the land are classified in Navajo by the method of locomotion rather than by method of birth as in the English system (e.g. placentals, marsupials, etc.): 'flyers' (naat'a'ii) includes birds and bats; 'crawlers' (naana'ii) includes snakes and lizards; 'roamers or foragers' (na'at'i'í) includes most rodents; 'insects' (cho'osh); and most importantly the 'walkers' (naagháii). The latter class includes 'man' (diné), who is thus firmly within the animal kingdom, 'domesticated animals or trotters' (naaldlooshii), 'game animals' (dine') and 'dangerous animals' (łáá́h[illegible]idii), which are dangerous physically for life and limb but often also in magical ways. The final breakdown of all animal species yields an excess of several hundred named species.

Let us now consider some cases of semantic (meaning) interference. First, a hypothetical example. Suppose a Navajo learns the English word 'animal'. How is this word to be understood from his point of view? If he takes the scientific view he will be most correct. The family of animals (Animalia) includes both man and insects and is thus largely equivalent with Navajo hináanii, 'things that are alive or move'. However he has at least two more choices especially considering the English folk view in which neither insect nor man is strictly speaking an animal. Thus if he considers 'animal' equivalent to the 'animate beings of the land' (nohokáá' hináanii) he would include man and insects but exclude the 'creatures under water'. If he considers 'walkers' (naaghái) then he excludes even more (reptiles, rodents, insects, birds, etc.) but still includes man among animals. Breakdowns of communication are often the result of such misunderstanding of the categories of other persons, often from other cultures.

A second example is more concrete. Navajos often use the English verb 'to bother' in unusual situations. For example, "Close (or clan) relatives should not bother each other." This usage is a literal translation of the Navajo baa nijiť'į́, 'he bothers him or her', a euphemism implying sexual relations. An innocent Anglo response like "But my relatives never bother me" will evoke great merriment among bilingual Navajos. At other times misunderstandings of this sort could become quite embarrassing to both sides. (But knowledge of this type is not always easily available.)

The third example is in reverse, English interference in Navajo. There is a category of plants and foods in Navajo called neest'ą́. When asked to sort slips with plant names or food names on them, Navajos who speak only their native language will sort all neest'ą́ slips into a single pile. Bilingual Navajos will sort the slips into two piles, 'fruits' and 'vegetables', although the Navajo language does not recognize this distinction. For the bilingual Navajo neest'ą́ is ambiguous, for the monolingual it is not.

Semantic interference is very subtle; since many words have the same noise or sound but often quite different meanings (for example 'democracy' in the American sense and the Communist sense as in German

Democratic Republic for East Germany). Sometimes such differences are glaring; more usually speakers are unaware of the fact that they are using the same word noise in different senses.* Such differences will depend largely on which sentences each speaker will consider as true statements of his beliefs. Such beliefs are difficult to isolate and analyze. This is due to the fact that we know very little about the semantic structure of English and other phonologically and grammatically relatively well known languages. Without knowledge of the semantic structure of both languages, it is impossible to talk meaningfully about interference.

One way of detecting semantic interference in a classroom is to ask for a paraphrase. The answer and clarification are easy if both teacher and student know the language of paraphrase or explanation. In this case both should know either Navajo or English. An English speaking teacher and a student just learning English may encounter great difficulties in trying to rephrase an answer. One of the things that troubles most language learners is that there are so many different ways (paraphrases) in which to say the "same" thing in all languages. Paraphrasing is an art that has to be learned. Most single language dictionaries are notable because they "give definitions", that is, they cleverly paraphrase the meanings of words. But the "average" person may find paraphrasing difficult.

Detecting semantic interference will require great sensitivity on the part of the teacher. A positive approach may be best: to give the child as many contexts, as many different sentences, as possible to show the proper use of a word. For example, if we tell a child "Insects are animals, and so are men, birds, and fish, in addition to cows and sheep and deer", he will understand that this use of 'animal' is very close to his native hináanii and not nłchokáá' hináanii or naagháii, the other alternatives available in Navajo. Thus the student can confirm the close correspondence or distance of two concepts in the two languages. Given the context he can learn the sentences that are considered true beliefs in the language he is learning.

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* For a sensitive discussion on this subject see T. Kuhn, 1962, The Structure of Scientific Revolutions, Chicago.

II. PHONOLOGY

This section deals with problems of pronunciation. Pronunciation errors are the most transparent and easy-to-observe errors in language, whereas some errors in grammar and especially in semantics are often very subtle.

It is easy to overemphasize pronunciation. This is, however, a comparatively superficial aspect of language, at least insofar as communication is concerned. It is most important that the Navajo child learn to communicate in English as soon as possible. For this, correct grammatical patterns, even though not pronounced very well, are much more significant than is a standard of pronunciation equal to that of a native speaker.

Many bilinguals in the United States deal in their lives chiefly with other bilinguals of similar linguisitic and cultural backgrounds. The majority of Navajo children will probably communicate mostly with other Navajos and will eventually speak some form of "Navajo English" -- English with a Navajo "accent" (including, of course, interference from Navajo phonology, grammar and semantics).

At the same time it is important, especially for older children, to realize that "accents" are socially significant. Whether we like it or not, other people judge us by the superficial sound of the English we speak. In America it is socially more acceptable to speak a standard English (Walter Cronkite's variety, for example) than any one of a number of regional varieties, including Navajo English. Many socially successful people can shift at will between an educated standard dialect and a local non-standard dialect, depending on the group with which they wish to communicate. This kind of switching need not be viewed cynically. Every human being can be more effective if he can speak the language or dialects of different groups of people.

It is not then so much for communication purposes as it is for social and economic purposes that Navajo speakers should develop a close approximation of a native pronunciation of standard English. In fact for purposes of communication with his peers he will probably get along better with Navajo English. Which ever variety he uses, he must learn

to make certain basic sounds and meaningful contrasts. The following comments deal with the sounds and contrasts of standard English comparing them with the nearest forms in Navajo, pointing out the main areas where interference may arise, and providing suggestions for practice material for dealing with the problems that result.

There are four types of differences between the sound systems of any two languages, causing varying degrees of difficulty for a speaker of one language in learning the other.

1. Some sounds exist in one of the languages but not in the other. Navajo has several consonants which are not used in English (see Chart on p. 50). English has the phonemes* /f/, /v/, /r/, /θ/ as in 'thin', /ð/ as in 'then', and /ŋ/ as in 'sing', for which there are no corresponding sounds in Navajo. The Navajo speaker learning English will have to learn these as new sounds. How much difficulty he will have with them depends on the individual sounds.
2. Some sounds exist as phonemes in both languages, pronounced in almost (but not exactly) the same way, and used in the same positions. Navajo shares several sounds with English in this way, such as the consonants n, s, z, sh, etc. This means that speakers of Navajo will have little difficulty with these English sounds. In fact if the Navajo student continued to pronounce these sounds in English as he pronounces the corresponding Navajo sounds he would be understood.
3. Some sounds exist as somewhat similar phonemes in both languages but are used in different ways or in different positions. For example, some Navajo consonants such as m can only be used at the beginning of syllables, whereas almost all English consonants can be used at the end of

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*A phoneme is a sound which distinguishes meaning. Change of one phoneme in a word changes the meaning, as in 'fat' and 'vat'. English phonemes will be shown in / /, as /f/, /v/, because the spelling system does not use one symbol for one phoneme. Navajo spelling reflects the Navajo phoneme system quite closely.

syllables as well. English makes extensive use of consonants in clusters, while occurrence of consonants in clusters is very rare in Navajo. Learning to use and hear a sound in a new position is almost the same problem as learning a completely new sound.

4. Some sounds in a language may have no directly corresponding phoneme in the other language, but may be similar to variant pronunciations of phonemes that do exist in the second language. In this case the problem is not that of learning to produce a new sound, but of learning to use a sound to distinguish meaning although it was not used for this purpose before. Sometimes a phoneme in the first language is pronounced somewhere in between two sounds in the second language, such as Navajo b vs. English /p/ and /b/. Here the problem is learning to make a distinction where none was made before. This type of difference may cause the greatest difficulty for the student.

The following tables list the sounds of Navajo and English, classified on the charts according to the manner and place of articulation. It will not be difficult to see which sounds are shared and which sounds are only in one language or the other.

COMPARATIVE PHONOLOGY
Consonants - English-Navajo

	LABIAL		INTERDENTAL		ALVEOLAR		PALATAL		LATERAL		VELAR Plain		VELAR Labialized		GLOTTAL	
	E	N	E	N	E	N	E	N	E	N	E	N	E	N	E	N
STOPS																
Voiced	b				d						g		gw			
Unvoiced Unaspirated		b				d						g				
Aspirated	p				t						k	k	kw(qu)	kw		
Glottalized						t'						k'				'
AFFRICATES																
Voiced							ɣ j									
Unaspirated						dz		j		dl						
Aspirated						ts, t	ɤ č	ch		tɬ						
Glottalized						ts'		ch'		tɬ'						
CONTINUANTS																
Voiced	v		ð		z	z	ɣ ž	zh	l	l		gh			(w)	
Vd. Retroflex							r									
Unvoiced	f		θ		s	s	ɤ š	sh		ɬ		h			h	(h)
NASALS																
(Voiced)	m	m			n	n					ŋ					
SEMI-VOWELS																
	w	w					y	y								

Vowels-English-Navajo

SIMPLE VOWELS	Front		Center		Back	
	E	N	E	N	E	N
High	i	i*		[ə]	u	[u]
Mid	e	e	ə		ɔ	o
Low	æ		a	a		

* Each Navajo vowel can occur as long or short, nasal or oral, and with high tone or low tone, or with all three combined. In addition on long vowels there may be falling tone or rising tone.

COMPLEX VOWELS	Front		Center		Back	
	E	N	E	N	E	N
High	iy				uw	oi
Mid	ey	ei			ow oy	
Low			aw, ay	ao, ai		

The paragraphs below constitute an inventory of the phoneme sounds of English. It should be remembered that there are dialect variations of the sounds in both languages. It is to be expected that the pronunciations of some speakers will differ slightly from the standard variety discussed here.

In practice, emphasis on contrasts is likely to be especially effective. Only some of the possible contrasts are dealt with below. Others can be practiced as well. It is helpful if the students are allowed to watch and listen for some time before being asked to take active part. The first active participation can consist of some indication of the ability to hear a difference between two sounds, as in Exercise Forms 1-4 on p.100. At all times during practice it is best to maintain a natural pronunciation. The student must learn to deal with the kind of speech he will hear outside of the English class. Exaggerated slowness or clearness will not help him. Contractions and reduced forms should be practiced, especially for comprehension. Sounds should be practiced in the context of words and sentences rather than in isolation, where they may not be pronounced naturally.

The words and sentences suggested for this purpose are contained in a separate section at the end of this study. Each group is numbered, and reference is made by number at the end of the comments on each sound.

For more detailed information on the sounds of English, reference can be made to Buchanan (1963), Kenyon (1950), and Shen (1962).

A. Consonants

1. English /p/ as in 'pit', 'tap', and /b/ as in 'bit', 'tab'. This contrasting pair of phonemes in English corresponds to only one phoneme in Navajo, b as in bááh, 'bread'. This Navajo sound is voiceless* and unaspirated (that is, pronounced without any exploded puff of air as the lips are opened), and occurs only at the beginning of syllables. English /p/ is voiceless, and, initially before a stressed vowel, aspirated. English /b/ is voiced and only slightly aspirated. Navajo speakers may neither hear nor pronounce this contrast. Navajo b falls somewhere between the two English sounds in its pronunciation and if substituted for English /b/ may cause confusion for the English speaker, who may hear it more as /p/. The Navajo student may also have trouble with pronouncing these English sounds in final position, sometimes substituting the Navajo glottal stop (the sound at the beginning of each syllable in English "oh-oh") or pronouncing no sound at all.

Practice the sounds and the contrast using the words in Exercise C.1. (see p.82.).

2. English /t/ as in 'tip', 'pat', and /d/ as in 'dip', 'pad'. Navajo has only one phoneme corresponding to a contrasting pair in English. This Navajo sound, d as in daan 'springtime', abid 'stomach', is voiceless and unaspirated. English /t/ is usually voiceless and aspirated initially before a stressed vowel. English /d/ is voiced and

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*Voicing here refers to the use of the vocal chords in pronouncing a sound. Voiced sounds are pronounced with vibration of the vocal chords, voiceless without vibration.

slightly less aspirated than /t/. Navajo speakers may not be able to hear or produce the contrast between English /d/ and /t/. Substitution of Navajo d for English /d/ will possibly be misunderstood by the English speaker because of the voicelessness of the Navajo sound. Although Navajo d does occur syllable-finally, the Navajo speaker may hear and produce final English /t/ and /d/ as a glottal stop.

Practice these sounds and the contrast using words and sentences such as those in Exercise C.2.

3. English /k/ as in 'kill', 'pick', and /g/ as in 'gill', 'pig'. Navajo has phonemes corresponding to both of these English sounds. Navajo k, as in kin 'house', is voiceless, and very heavily aspirated. Navajo g, as in gah 'rabbit', is voiceless and unaspirated. English /k/ is voiceless and aspirated initially before a stressed vowel but less aspirated than Navajo k. English /g/ is voiced and less aspirated than English /k/. Navajo speakers may have difficulty with the voiced English /g/. The Navajo g is not substitutable for English /g/ as it is voiceless and may be confused with English /k/. In syllable-final position the Navajo speaker may both hear and produce Navajo glottal stop for English /k/ and /g/.

Practice the sounds and the contrast with the words in Exercise C.3.

4. English /f/ as in 'fine', 'life' and /v/ as in 'vine', 'live'. Navajo has no sounds closely corresponding to these English sounds. English /f/ is voiceless; /v/ is voiced. Holm reports no problems for Navajo speakers in learning these sounds in initial position, perhaps because the production of these sounds is easily observed. More difficulty is reported with final position, especially for the voiced /v/. Navajo speakers may substitute Navajo h or glottal stop for English syllable-final /f/, and Navajo h, glottal stop or even English /f/ for English final /v/.

Practice these sounds and the contrast, using the words in Exercise C.4.

5. English /θ/ as in 'thin', 'breath', and /ð/ as in 'then'. 'breathe'. For this voiceless and voiced pair also there are no close counterparts in Navajo. Holm reports that some Navajo students substitute Navajo h and s and English /f/ for initial /θ/, glottal stop for syllable-final /θ/, and d for both syllable-initial and syllable-final /ð/.

Practice the sounds and the contrasts using the words in Exercise C.5.

6. English /s/ as in 'sip', 'hiss', and /z/ as in 'zip', 'his', /š/ as in 'ship', 'push', and /ž/ as in 'leisure'. These sounds correspond to very similar sounds in Navajo: voiceless s and sh and voiced z and zh, as in sis 'belt', nidaaz 'it is heavy', zahalánii 'mocking-bird', shash 'bear', and shaazh 'knot'. Navajo students should have little trouble with these sounds. Use of corresponding Navajo sounds in English words should not cause misunderstanding. Holm reports that Navajo students occasionally substitute English /s/ for English /z/ in final position.

7. English /č/ as in 'cheap', 'latch', and /ǰ/ as in 'Jeep', 'ledge'. There are counterparts in Navajo for both of these sounds: voiceless ch as in chin 'filth', and voiced j as in jáádí 'antelope'. The ch and j sounds in Navajo may be difficult for the English speaker to distinguish, both sounding to him somewhat like English voiceless /č/. Thus the Navajo student may need to learn to produce a slightly more voiced /ǰ/ sound, and he may have difficulty in learning to hear and produce English /č/ and /ǰ/ in final position.

Practice with the words in Exercise C.6.

8. English /m/ as in 'met', 'whim', /n/ as in 'nét', 'win', and /ŋ/ as in 'wing'. Two of these English nasal consonants correspond to sounds in Navajo: Navajo m, as in mą'ii 'coyote', and noo' 'cache', sin 'song'. Navajo m, even in initial position, is not used with high frequency. There should be little trouble with /n/ and /m/ for the

Navajo student, except that the /m/ sound must be learned in final position. /ŋ/, however, may be very difficult for the Navajo speaker to hear and produce. He may hear the sound in terms of the Navajo nasalized vowel. The production of this sound is not easy to demonstrate. It may be helpful to practice the sound in conjunction with /g/ or /k/, later dropping the second sound and producing /ŋ/ alone.

Practice the sounds and contrasts, especially the /n/ - /ŋ/ contrast. Use the words in Exercises C.7 and C.8.

9. English /l/ as in '<u>l</u>id', 'di<u>ll</u>'. Navajo voiced <u>l</u> is quite similar to this English sound (Navajo also distinguishes a voiceless <u>ɬ</u>). English /l/ in initial position differs from /l/ in final position. Navajo <u>l</u>, which resembles English /l/ in initial position, is the same in both positions, so that if the Navajo student substitutes Navajo <u>l</u> for English /l/ in final position the sound may seem a little strange but will be easily understood. Initial position /l/ should cause no problem.

Practice this sound with the words in Exercise C.9, placing special emphasis on the production of English /l/ in final position.

10. English /r/ as in '<u>wr</u>eck', 'ca<u>r</u>'. There is no sound in Navajo which corresponds closely to English /r/. Even in a few loanwords from Spanish, /r/ is interpreted either as <u>l</u> in Navajo, as in <u>belagáana</u> 'American' (from Spanish <u>Americano</u>), or <u>y</u> as in <u>yáál</u> 'bits' (from Spanish [<u>dos</u>] reales '[two] bits'). It is difficult to demonstrate exactly how this sound is produced. Moreover the sound varies slightly in different positions. This sound may cause the Navajo student considerable difficulty.

Practice the sound in all positions, using the words and sentences in Exercise C.10. Practice the sound in contrast with English /l/ and /w/.

11. English /h/ as in '<u>h</u>at'. The sound in Navajo which corresponds to this English sound is <u>h</u> as in <u>hooghan</u> 'homeplace', 'hogan' or <u>gah</u> 'rabbit'. It is heavily aspirated if it occurs in the verb stem but varies in aspiration in all other positions. English /h/ functions

as a consonant only in initial position. It is much less aspirated than most occurrences of Navajo h, but substitution of the Navajo sound in an English word would probably not cause misunderstanding.

12. English /w/ as in 'wet' and /y/ as in 'yet'. Navajo has counterparts for both of these sounds: w as in waa' 'bee weed', and y as in yá'át'éeh 'good' (also 'greetings'). These sounds are produced with the tongue high in the back of the mouth so that a slight friction sound almost like English /g/ can sometimes be heard at the beginning of the w or y sound. English /w/ and /y/ are produced more in the front of the mouth than the Navajo sounds. There should be little difficulty for the Navajo speaker. The Navajo sounds would be understood if used in place of English /w/ and /y/.

13. Consonant clusters. In Navajo there are very few occurrences of consecutive consonants except over syllable boundaries (i.e., one consonant belongs to the end of one syllable, the other to the beginning of the next syllable). This is not as difficult to produce as a consonant cluster, where a group of consonants occurs in the same position of the same syllable. English, however, uses consonant clusters frequently.

If only because consonant clusters are not usually used in Navajo, English clusters would be difficult for the Navajo speaker. Syllable-final clusters often include pronouncing in syllable-final position in English sounds which are never used in final position in Navajo. Furthermore many of the sounds which occur with high frequency in English clusters are consonants that do not occur at all in Navajo, such as /p/ and /r/. A Navajo speaker may insert a vowel between the consonants or before the consonants, so that another syllable is created to carry some of the consonants. He may drop one or more of the consonants, especially at the ends of words.

Practice various consonant clusters in words such as those in Exercises C.11-15. There are many others not included in the Exercises which should be practiced as well.

B. Vowels

The relationship between the vowel systems of the two languages is in a way more complex than that between the consonant systems. Navajo has four simple vowels, i, e, a and o. These vowels occur in diphthongs such as oi, ai, ei, and ao. All four vowels also occur as short or long with differences in meaning, as in bitsé 'his stone' or bitsee' 'his tail', bitsi' 'his daughter' or bitsii' 'his hair', bito' 'his water or bitoo', 'its juice'. They can be nasalized (produced with the air stream flowing through the nose rather than the mouth) as in są́, 'old age', ą́ą́dę́ę́' 'from there', shį́ 'summer' and sǫ' 'star'. They can occur with high tone or low tone, and for long vowels or diphthongs, rising tone or falling tone (tone in Navajo is the relatively high or low, falling or rising pitch level used with a vowel, in each case indicating a difference in meaning), as in azéé' 'mouth' and azee' 'medicine', or nílį́ 'you are' and nilį́ 'he is'.

English has seven simple vowels: /i/ as in 'bit', /e/ as in 'bet', /æ/ as in 'bat', /ə/ as in 'but', /a/ as in 'pot', /u/ as in 'book', and /ɔ/ as in 'bought'; four glided vowels*: /iy/ as in 'beet', /ey/ as in 'bait', /uw/ as in 'boot', and /ow/ as in 'boat'; and three diphthongs: /ay/ as in 'bite', /oy/ as in 'boy', and /aw/ as in 'bout'. In English length, nasalization and tone on vowels are not used to differentiate meaning, although some English vowels are longer than others, some may be nasalized in certain circumstances, and some may be pronounced with different levels of voice. These features do not change the meaning of words in English.

Because there are so many more vowel sounds differentiated in English than in Navajo, a number of new distinctions will have to be

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* A glided vowel here is one in which the tongue moves from the basic vowel sound to another sound somewhat similar to it. English front unrounded vowels /i / and /e/ glide to front unrounded but higher /y/. English back rounded vowels /u/ and /o/ glide to back unrounded but higher /w/. In diphthongs the basic vowel glides to a dissimilar sound. English back rounded /o/ glides to front unrounded /y/, etc.

learned by the Navajo speaker.

1. English /iy/ and /i/. This pair of vowels is most closely approximated in Navajo by long ii and short i. Although the quality of the two vowels in English is not the same, it is probably by the difference in length that the Navajo speakers distinguish them: /iy/ is longer than /i/. Even so, Holm reports that some Navajos have difficulty in distinguishing between these two English vowels.

Practice the sounds and the contrast with the words in Exercise V.1, on p.88.

2. English /ey/ and /e/. Navajo has a diphthong ei which is similar to English /ey/. English /ey/ may also be heard and pronounced by the Navajo speaker as Navajo ee (since the English vowel is somewhat long) or even e. English /e/ is most closely approximated in Navajo by Navajo e, which is phonetically as much like English /æ/ as English /e/. It can be expected that the Navajo student will have difficulty in hearing or producing the distinction between these two English vowels. Navajo students are also reported to confuse the English vowel sounds /i/ and /e/ as in 'pin' and 'pen', although the same distinction occurs in Navajo it does not exist in the speech of all English speakers, in fact

Practice these sounds and contrasts using the words and sentences in Exercises V.2, V.3, and V.4.

3. English /æ/. This sound has no direct equivalent in Navajo. The nearest Navajo sound is e. English /æ/ is slightly long and therefore may be heard by the Navajo speaker as Navajo long ee. Navajo speakers may have trouble distinguishing between English /e/ and /æ/.

Practice this sound and contrast using the words and sentences in Exercise V.5.

4. English /ə/. This English sound resembles a variation of the Navajo i phoneme, as in bimá 'his mother'. For this reason Navajo students may have trouble distinguishing between English /i/ and /ə/.

/ə/. Occasionally Navajo a is substituted for English /ə/.

Practice this sound in contrast with /i/, /æ/ and /e/, using the words and sentences in Exercises V.6 and V.7.

5. English /a/. This sound has a very close correspondent in Navajo a, which is just a little higher than English /a/, falling somewhere between English /ə/ and /a/. The Navajo student should have little difficulty with this sound. In any case, Navajo a would be understood by the English speaker.

Practice this sound using the words and sentences in Exercises V. 8 and V. 9. Especially practice the contrast between /ə/ and /a/, but also /æ/ and /a/.

6. English /uw/ and /u/. Navajo has no phoneme corresponding to either of these English sounds. (There is, however, a variation of the o phoneme, which is in the general range of the first element of English /uw/; this is the vowel o as it appears before i in deesdoi 'the weather is hot'.) It may be difficult for the Navajo speaker to distinguish English /uw/ and /u/ from each other, and perhaps also from English /ow/. Distinctions may be made on the basis of vowel length rather than quality.

Practice these sounds and contrasts using words and sentences such as those in Exercise V.10.

7. English /ow/ and /ɔ/. These sounds will probably be heard by the Navajo speaker in terms of Navajo oo and o. Navajo students may have difficulty in distinguishing English /ow/ and /ɔ/ from each other, and from English /uw/ and /u/. Substitution of Navajo oo for English /ow/ would probably not cause misunderstanding, although Navajo o used for English /ɔ/ might not be so easily understood.

Practice these sounds and contrasts, including contrasts with /uw/, /a/, and /u/, using the words and sentences in Exercises V.11-15.

8. English /ay/, /aw/ and /oy/. The diphthongs /ay/ and /aw/ have corresponding sounds in Navajo ai and ao. These two sounds should not cause difficulty for Navajo students. Navajo oi is pronounced more like English /uwiy/ than /oy/, and may not be understood if used in place of /oy/.

Practice these sounds in various contrasts, using the words and sentences in Exercises V.16-18.

C. Stress, Pitch and Intonation

There are two other features that can affect a vowel sound: stress, the emphasis that is placed on the sound, usually shown by loudness or softness; and pitch, the level of the voice as it produces a vowel sound. In Navajo the patterning of pitch on vowels is that of tone: high or low, rising or falling, as illustrated above (p. 57). Navajo has stress, but most linguists believe it is also closely linked to tone. Navajo intonation is at present not too well understood.

In English stress is a meaningful feature. Stress change from one syllable to another can change the meaning of the word, as in 'pérmit' (the noun) and 'permít' (the verb). There is also sentence stress in English, used to indicate which word in a sentence carries the main emphasis, as in "John's éating" vs. "Jóhn's eating." The patterning of pitch in English is called intonation. Pitch is not fixed on English words as it is in Navajo. Change of pitch on a word in a sentence can change the meaning of the sentence, as in "He's going", a simple statement of fact, "He's going?", a question, or "He's going!", an exclamation of surprise. Many of the meanings indicated by intonation in English are indicated in Navajo by means of particles (suffixes) within the sentence rather than by means of intonation. Thus the Navajo student must learn to use and understand English stress and intonation as new ways of indicating meaning.

Practice with the words and sentences in Exercises S.1 and I.1.

III. MORPHOLOGY AND SYNTAX

A. General points.

Before approaching individual points of contrast in the morphological and syntactic patterning of Navajo and English, there are a few general statements that can be made about broad points evidenced throughout the respective languages.

1. Word structure. There is a basic difference in the structure of English vis à vis Navajo. English is an Indo-European language, and as such tends to indicate inflection by means of suffixes. Despite the fact that English has lost most of its suffixes and now has relatively few in comparison with its ancestral language, Anglo-Saxon, or with Classical Latin or Sanskrit, English retains the prevalent basic structure:

root or stem + inflectional suffix

as for example in 'comes', 'Johnny's', 'cats', 'laughed', 'carefully', 'bigger', etc. In rapid or casual speech the speaker of English may often abbreviate the beginnings of central portions of words but avoid tampering with the ends of words. English contractions demonstrate this occurrence:

I will	I'll
cannot	can't
they are	they're

The facts of Navajo are exactly reversed. The prevalent structure of Navajo words is:

prefixes + root or stem

as for example in dził 'mountain', daadził 'mountains'; tó 'water', shitó' 'my water'. In rapid or casual speech, speakers of Navajo tend to abbreviate the ends of words and will not tamper with the beginnings where the grammatical information is located, as in these examples:

yiskąągo	'tomorrow'	yiskąą
t'áá'ííyisíí	'very'	t'áíísíí

We can make the generalization that while English emphasizes precision of articulation at the ends of words, Navajos tend to stress precision at the beginnings. The Navajo student's inclination to fail

to pronounce, for example, English plural endings, as in "Ten of my horse ran away" instead of "Ten of my horses ran away" is at least partially explained by this basic fact of Navajo structure.

Navajo students will need to have the fact stressed that the ends of words are of great importance in English, that the information contained in the endings of English words or in the absence of an ending is vital to the understanding of the sentence. Endings must not be slurred or dropped.

2. Word Order. Just as the order of forms within the word in Navajo differs from the order used in English words, in the same way the order of words in the Navajo sentence differs from that used in English. Look at the following pairs of sentences:

Navajo	English
Ashkii tł'iish yiyiisxí.	A boy killed a snake.
(Lit., boy snake he-it-killed)	
Tsé tsédáá'dóó hadah ííya.	A rock came down from the
(Lit., rock rock-edge-from down it-came)	cliff-edge.

In Navajo sentences the verb follows all other elements. In English, however, it follows the subject, which is usually the first element in the sentence. If the subject and object are both expressed with nouns or independent pronouns in Navajo, the order is usually subject first, then object. It is possible to reverse this order, with the proper change in the pronominal prefix. In English the usual order is subject+verb+object. This order is relatively fixed, although for stylistic variation other elements can precede the subject.

Some of the other differences that occur will be discussed later in the notes on specific points such as adjectives, prepositions, possessives, questions, and other points.

Word order is very important in English. It is frequently the only means of making grammatical information clear. It must therefore by used correctly. Because Navajo word order is quite different although many of the same elements are involved, Navajo students may find it difficult to master the English patterns.

Exercises which show the contrast between patterns of word order, e.g., statements vs. questions, negative statements vs. affirmative statements, single-word noun modifiers (modifier+noun) vs. phrase noun modifiers (noun + modifier), will make the differences apparent and easier to master. Exercises which require insertion of different types of information into a given sentence, and therefore make necessary the choice of the correct position for that information, will help to make correct choices habitual. Suggestions have been made for practice sentences with each of the patterns discussed below.

3. Specificity. In general, the Navajo view of reality includes in some areas of interest more and finer distinctions and classifications than appear in the analogous areas of the English language. This fact is apparent in several areas of vocabulary and grammar: personal pronouns, verb categories, and prepositions/postpositions, to name a few.

For the third person personal subject pronouns, for example, English has different forms only to show number and, within the singular, gender. Thus there are four pronoun forms in English for third person subjects: 'he', 'she' and 'it' for singular, 'they' for plural. Navajo does not distinguish either number or gender in the third person pronouns.

On the other hand, distinctions can be made in Navajo third person pronouns that are only with difficulty reflected in English.

Especially inside the verb are such distinctions apparent in Navajo. Navajo verbs demonstrate a complex system of adverbials, modes and aspects. There is also, for example, a very interesting semantic categorization entailed in the use of a special group of Navajo verbs known as the "classification verbs". These are verbs dealing with the handling of objects, corresponding to English verbs such as 'bring', 'carry', 'drop', etc. These verbs use different stems to indicate the type of object being handled. Some of the object categories include "long stiff objects", "roundish, bulky objects", "mushy or viscuous matter (such as mud)", and "a countable number of plural objects (such as a few dollars)", etc. Although sometimes in English the choice of verb says something about what is being handled, there is really no

parallel to this pattern of semantic distinctions.

This difference between the two languages is as far as we know not a problem of interference in the learning of English. It is not usually difficult for the student to change from using many distinctions to using few distinctions. Learning to make more distinctions than were needed before is more difficult. In this situation the student may occasionally feel somewhat at a loss because it is not possible in English to express ideas that he is used to including in Navajo, but he is not likely to make mistakes with the distinctions shown in English unless these occur in an area where Navajo does not differentiate at all. It will be helpful if the teacher uses new English forms in as many situations as possible so that the student will see what areas of Navajo meaning are covered by the forms he has learned in English and will know what he is able to express.

B. Specific Points

1. Articles and demonstratives. In English there are two short words, 'a(n)' and 'the', which accompany nouns to define them in some way as indefinite or definite. These words are known as articles. The indefinite article shows that the modified noun is new or unknown to the hearer, or that its specific identity is not important in the present discussion. The definite article indicates that the noun referred to is a particular one, by some means identified for the hearer. The pattern of the English articles is extremely complex, and the meaning of the words in each occurrence is not easy to define, but use of these forms is obligatory in the proper environments.

Navajo does not have an exactly parallel form. There are a few particles in Navajo, usually used as suffixes, the presence or absence of which reflect something of the same meaning expressed by the definite and indefinite articles in English. These include éí or éíyá 'the very one'; -yéę 'the aforementioned'; -igíí 'the one that', and léi 'a', 'a certain', 'one with which the speaker is unacquainted', both of which mark relative clauses, and ła' 'a', 'one'. Thus it is possible in Navajo as well to mark nouns as definite or indefinite.

The meaning and distribution of the forms in Navajo are quite different from the patterning of the corresponding forms in English so

that the English usage will probably be difficult for the Navajo speaker to master. Since use of the English forms is obligatory, the students must learn to use the forms correctly, at least in certain basic, high frequency patterns.

There is little need to explain to the students the different uses of the articles in English, and the meaning of each. The patterns are too complex. Initially, of course, the forms themselves must be learned: the use of 'a' with singular count nouns beginning with consonant sounds, 'an' with singular count nouns beginning with vowel sounds, nothing with mass nouns or plural count nouns, 'the' with all nouns but pronounced /ðə/ before nouns beginning with consonant sounds, /ðiy/ before nouns beginning with vowel sounds. Practice with the words and phrases in Exercises 1.A and B (see p.92.).

Related to the articles in English are the demonstrative adjectives, 'this' and 'that', indicating spatial (or temporal) relationship with the speaker. A similar pattern occurs in Navajo, with particles which appear as independent forms before nouns, denoting not only nearness and farness, but several degrees of farness from the speaker (similar to English dialectal 'this', 'that', 'yonder').

This pattern should not involve much difficulty for the Navajo speaker learning English. Practice on this pattern can make use of the natural situation where some objects are near the speaker and others are further away. Note that the situation is often the reverse for teacher and student: what is "this" for the teacher is usually "that" for the students, and vice versa. Because of the distinctions used in Navajo it will be helpful to practice by varying the distance and by referring to objects in and out of sight to show that the use of 'that' in English covers a number of degrees of distance from the speaker, which require special forms in Navajo.

2. Number. In English, number is distinguished in two categories, singular and plural. In most cases number is marked on the noun, usually by means of a suffix <u>-s</u>, as with 'book', 'books'; sometimes with internal change, as with 'goose', 'geese'; sometimes with no change as with 'sheep', 'sheep'. The marker on the noun is used even when other indications of number appear in the sentence, such as a cardinal number,

as in 'two shoes'.

In Navajo multiple distinctions are possible: singular (one) as in yisháá4 'I am walking along'; dual (two), as in yiit'ash 'we two are walking along'; plural (more than two), as in yiikah 'we (plural) are walking along'; and distributive plural (more than two, but operating individually), as in diné nidaalnish ' each of the men works'. These distinctions are usually marked in the sentence by means of the pronouns or by changes in the verb stem. The distributive plural is shown by a special prefix on the verb. A very few nouns can also take a plural form (hastiin 'elder'; hastóí 'elders') but in general the noun is not used to express number. Frequently it is left entirely to the context to define number or reduce the ambiguities that may exist.

The concept of number in English is not dissimilar to that in Navajo so the students should not have trouble with the meaning of this pattern. But the correct and consistent use of the forms is a big problem for several reasons. In the first place, Navajo speakers are not used to marking number on the noun. Secondly, the difference in word structure noted above (cf. p. 61) makes it difficult for them to use a suffix instead of a prefix marker. Thirdly, the phonological differences also mentioned above (cf. p. 56) make it difficult for Navajo speakers to produce the consonant clusters that are formed by the suffixing of the plural marker on nouns that end with a consonant. For these reasons Navajo speakers frequently omit the plural ending on nouns.

Although number in English involves several parts of speech, it is perhaps nouns that illustrate the English categories most clearly.

Practice can include review of the final clusters with /s/ and /z/, then drill on the pronunciation of the plural suffix on regular nouns ending in different vowels and consonants: /s/ after /p/, /t/, /k/, /f/ and /θ/; /-iz/ after /s/, /š/, /č/, /ǰ/, /z/ and /ž/; and /z/ after vowels and all other consonants. Use the nouns in Exercise C.11. Classroom practice with the words in context can be varied by using nouns in different positions in the sentence: subject, direct object, object of prepositions. Practice with numbers and with definite and indefinite articles. To help the Navajo understand the full use of the English plural, use sometimes only two, sometimes three and more objects for the

plural forms, pointing out that all of these possibilities fit into the single category of plural in English. The other important areas in which to emphasize number in English are the pronoun (see below), demonstratives, and verb agreement.

Practice with the words and sentences in Exercise 2.

3. Personal Pronouns. Both English and Navajo have three sets of personal pronouns: subject pronouns, object pronouns and possessive pronouns. As there will be a special section on possession, only subject and object pronouns will be dealt with here.

English subject and object pronouns are differentiated, sometimes irregularly, for person, number, gender and case. Person is always distinguished, first, second and third. Number is usually distinguished: the first and third persons have forms for both singular and plural, but the second person has only one form. Gender is only distinguished in the third person singular for which there are forms for masculine, feminine and neuter. Case (subject or object) is distinguished except for the second person, and for the third person singular neuter. Thus there are the following English subject and object pronouns: 'I'/'me', 'you', 'he'/'him', 'she'/'her', 'it', 'we'/'us', 'they'/'them'. The English pronouns stand as independent words. They are used only as substitutes for the noun to which they refer.

Navajo pronouns show a few (but not all) of the same distinctions as English, but show a number of further distinctions as well. Navajo pronouns are of two types: independent words like those of English, and prefixes attached to the verb stem. Subject pronouns can be of both types. Object pronouns can only be of the prefixed type. Person is usually differentiated. Distinction of gender does not occur at all in Navajo pronouns. The distinction between singular and plural is made for first and second persons but not for third, except for the distributive plural prefix. The differentiation of person is somewhat more complex than that in English, there being several forms distinguishing different types of third person subject. Even when similar distinctions are made, distribution of the forms differs from English. Navajo prefixed pronouns always occur, even when the independent subject pronouns, or even the noun subject or object to which the pronoun refers, appear with the same

grammatical function in the same sentence.

A number of problems may arise for the Navajo speaker learning English. In the first place, the different distinctions of number and the distinction of gender may make the forms difficult to learn. One child used 'he' for all human third person subjects.* In Navajo both subject and object pronouns stand before the verb, whereas in English subject pronouns precede, object pronouns follow the verb. Pronouns come before the postpositions they are the "objects" for, whereas they follow the preposition in English. This pattern difference may cause mistakes in English like "Lamb it for fence I can make."* The fact that a pronoun occurs in a Navajo sentence whether a noun is present or not may cause Navajo students to carry over this same pattern into English, producing such unacceptable sentences as "Mud it can make house like that one,"* or "The horses I saw them in the field".

The fact that he must adjust to not differentiating the several third person possibilities that he has in Navajo should not cause much trouble. There does seem to be a stylistic tendency related to this pattern difference, in that the Navajo speaker is sometimes observed to use a number of third person pronouns in one sentence in English, without indication of the referrents. Apparently his Navajo way of thinking may allow him to keep straight who he is talking about in each instance although in English there is nothing in the form or position of the pronouns to remove the ambiguity created by this.

Pictures or blackboard drawings can be used to illustrate the referrents for each pronoun, e.g., one person speaking about himself, 'I'; one person speaking to one, then two (to show that two is considered plural in English), then three persons, using 'you' in each situation; the use of 'it' to refer to abstract nouns, spatial or temporal entities, etc. Sentences like those in Exercises 3.A and 3.B can be used to practice the correct choice of pronoun for different referrents. It may be helpful to emphasize avoidance of ambiguity and use of pronouns only where the referrents are clear.

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* Examples quoted in Virginia Hoffman, Oral English at Rough Rock: A New Program for Navaho Children, Rough Rock, Ariz.: Navaho Curriculum Center, Rough Rock Demonstration School, DINÉ, Inc., 1968.

The problem of including the pronoun even when the noun referrent is present can perhaps be removed simply by explanation and practice. One type of practice material for contextual use of nouns and pronouns separately is questions and answers, with nouns in the question and pronouns in the answers, e.g., "Where did John put the pencils?" "He put them on the table."

4. Questions. Two types of question are usually distinguishable in any language, according to the type of answer required. There are questions answered simply by agreement or disagreement ('Yes' or 'No'), and questions answered by some kind of information.

In Navajo, questions of the first type (Yes-No Questions), are formed by the suffixing of an enclitic <u>shą'</u>, <u>-sh</u>, or <u>-ísh</u> to the first word in the clause or to the word being asked about, or by use of an independent particle, <u>da'</u>, or both:

<u>Díísh ni</u>? 'Is this yours?'
<u>Da' dichiníish nílí</u>? 'Are you hungry?'

Another way of asking a Yes-No Question is by means of a tag particle, <u>ya'</u>, included at the end of an affirmative or negative statement, as in <u>eesk'aaz ya'</u> 'It's cold, isn't it?' Answers to this kind of question show agreement with the questioner, almost always being 'Yes'. Thus, in Navajo the answer to questions like "It isn't cold, is it?" tends to be "Yes, it isn't."

Questions of the second type (Question Word Questions) are formed in Navajo with question words or words made from a question word plus the question enclitic.

<u>Háíshą' anít'į</u>? 'Who are you?' (<u>háí</u> 'who')
<u>Háadishą' nikéyah</u>? 'Where is your land?' (<u>háadi</u> 'where')
<u>Haa néelt'e' go nínízin</u>? 'How much (or how many) do you want?'
(<u>haa néelt'e'</u> 'how much, how many')

The question word usually moves to the beginning of the sentence as in English.

In English the same two question types are found, but their formation is quite different from the way it is done in Navajo. Yes-No Questions can be formed in three ways: 1) by changing the intonation on a statement, as in "He's writing a⌈book?" 2) by adding a question tag to a statement: "He's writing a book, isn't he?" 3) by inversion of the subject and the "finite verb", as in "Is he writing a book?" (the intonation usually also changes on this form). Unless the finite verb is 'be' or a modal such as 'can' or 'will', the inversion question requires the insertion of the auxiliary 'do', i.e., the forms 'do', 'does', or 'did' as appropriate in the present and past tenses, to carry the person and tense markers which are then dropped from the main verb:

	'This is his brother.'	'Is this his brother?'
	'You can do it.'	'Can you do it?'
but:	'She works there.'	'Does she work there?'

The usual answer to this type of question, 'Yes' or 'No', agrees with the verb in the answer rather than with the form of the question: 'Yes, it is', 'No, he doesn't'.

Questions of the second type are formed in English by means of a question word that comes at the beginning of the sentence, plus the inversion of subject and finite verb (with the insertion of 'do' where necessary), unless the question word refers to the subject:

	'When does the bus come?'
	'Why won't they do it?'
	'Where has he put it?'
but:	'Who wants some cake?'
	'What is in your box?'
	'How many children came?'

The English question word questions may resemble Navajo patterning closely enough for the Navajo speaker to relate to his own usage, but the inversion and the transfer of the person and tense markers to the auxiliary will cause problems with both types of question. Hoffman reports the following types of mistakes made by Navajo children:

'What she will put in her basket?' (instead of 'What will she put...?')

'What Joe is doing?'

and: 'Did John combed his hair?' (instead of 'Did John comb...?')

'What did she brought you?'

and: 'What do Joe doing?' (instead of 'What is Joe doing?')*

Avoid confusion by practicing only one form of question with only one tense at a time, until the patterns are mastered to the extent that mixtures of tenses and forms will not be confusing.

Yes-no questions formed from statements by a change of intonation have already been dealt with in the phonology section and need not be repeated here. Tag questions are not difficult for the students except that one form is used for all tag questions in Navajo whereas in English the tag question must relate to the verb in the statement, in the auxiliary used and in the use of negative tags for affirmative statements and vice versa: 'She is..., isn't she?', 'You don't ..., do you?', etc. This pattern simply needs lots of practice. Nearly every statement pattern that is learned can be used to practice this pattern as well.

Question word questions are difficult because some require inversion of subject and verb, some do not. The ones that do not require inversion will be easier. When all of the patterns have been practiced separately, an easy way to review occasionally, at the same time reinforcing other patterns, is to take any sentence and make as many questions and answers as possible from it, e.g.:

'Mr. Begay has made three sand paintings.'

Question: 'Has Mr. Begay made three sand paintings?'

Who: 'Who has made three sand paintings?'

Do: 'What has Mr. Begay done?'

How Many: 'How many sand paintings has Mr. Begay made?'

What: 'What has Mr. Begay made?'

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* Examples of likely errors included for the teacher in oral English lessons materials, Rough Rock Demonstration School.

It will be especially helpful to teach the children questions they will need in class, such as, "What is this?", "Who has the eraser?", "What does this mean?", "What is the English word for this?" (Or use a Navajo word), "Where shall I put it?", etc. This will allow them to talk more in class as well as practice question forms.

Practice with the sentences in Exercises 4.A-E.

5. Adjectives. In general, Navajo does not have adjectives quite as we know them in English. To describe the characteristics of an item being talked about, Navajo uses a kind of "neuter verb" which can be conjugated for all persons, aspects or moods, and which denotes the existence of the qualities or characteristics of a noun, in a form somewhat similar to an English relative clause, which follows the noun it describes.

Nineez. 'It is long

Dǐí éétsoh nineez. 'This coat (it)-is-long.'

Ashkii nineezígíí éí shiyáázh át'é. 'The tall boy is my son.'
(lit., boy the-one-that-is-long that-one my-little-one he-is [woman speaking])

There are a very few adjective-like forms which are not conjugatable, such as -yázhǐ 'little' and -tosh 'big'.

Navajo also has "compound forms", combining a noun and an adjective, a noun and a noun, a noun and a postposition, etc., e.g., Dziłneez 'mountain' + 'tall' ='Tall Mountain'; łeets'aa' 'earth' + 'basket' = 'dish'.

Some of the neuter verbs have a second, "relative" form which is used in comparative situations. The concepts of comparison are expressed by means of the postpositional or adverbial elements, -lááh 'beyond', -'oh 'less than', and aghá or agháadi 'foremost'.

Shiłǐǐ'ntsxaas. 'My horse is big.'

Shiłǐǐ' díǐ łǐǐ yilááh ánǐłtsxááz. 'My horse is bigger than that horse' (lit., my-horse that horse beyond-him it-is-big).

Shiłį́' alάahdi [or aghάadi] ánítsxάάz. 'My horse is the biggest' (lit., my-horse beyond-him (unknown) [or foremost] he-is-big).*

English uses adjectives rather than verbs to describe the characteristics of nouns. These words stand either before the noun refferred to or after a linking verb such as 'be' or 'seem':

'the big house' and 'The house is big.'

The adjective changes form only (and only for some adjectives) to show comparison. The adjective does not change form to indicate the person, number, gender or case of the word it modifies, although these are indicated in the sentence, by means of the verb or numbers, etc. Form change for comparison consists of addition of the suffix -er in comparisons of two items (comparative), and -est in comparisons of three or more items (superlative). Other adjectives show comparison by means of adverbial forms, 'more' (for comparative) and 'the most' (for superlative), placed just before the adjective.

The adjective in predicate position is not too different from the Navajo verbal adjective, except for the presence of the linking verb 'to be', which may be dropped by the Navajo speaker because not used in his language, resulting in sentences like "My home too far".** The closest Navajo equivalent to the English Adjective + Noun phrase is the compound form shown above. It should be noted that English also uses nouns as modifiers before other nouns, e.g., 'dog house'. Another similar pattern is that of the demonstrative adjectives mentioned in the section on articles. These parallels may make the use of the pre-noun adjective in English not too difficult for the Navajo student. The comparison of adjectives is somewhat analogous in the two languages. The use of the two forms in English (the suffixes -er/-est or the adverbs 'more'/'most' may cause confusion for the Navajo speaker learning English.

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* Young, 1968, pp. 96-99; Young and Morgan, 1964, pp. 37-40.

** Example from conversation with a nine-year-old Navajo girl recorded by Virginia Hoffman at Rough Rock Demonstration School, August 1966.

Practice is probably best begun with adjectives in the predicate position, emphasizing the presence of the linking verb 'be' (or any of a few other similar verbs, 'seem', 'look', 'appear', 'get' [in the sense of 'become'], etc.). Practice with modifier-position adjectives might be introduced with the articles and the demonstrative adjectives, then with adjectives in the modifying position. This pattern can be related to the predicate adjective pattern by building sentences with adjectives as pre-noun modifiers from sentences with adjectives in the predicate position: e.g., 'That hogan is large'→'That large hogan belongs to Mr. Begay.'

It is probably best to practice the comparative form of adjectives without 'than' phrases at first, and later practice the larger pattern, 'Joe is taller than Andy.' Similarly practice the superlative form, 'Joe is the tallest' before 'Joe is the tallest of the boys.'

Practice with the words and sentences in Exercises 5.A-D.

6. Negatives. One of the Navajo words for 'No' is <u>dooda</u>, a combination of two particles, <u>doo</u> and <u>da</u>. Negative sentences are formed with these two particles. The first is usually at the beginning of the clause, but is moveable. The second particle is always at the end of the clause. Negative questions are also formed with these particles:

<u>Nisin</u>. 'I want it.' <u>Doo nisin da</u>. 'I don't want it.'

<u>Doósh yá'át'éeh da</u>? 'Isn't it good?' (<u>-sh</u> is the question particle.)

<u>Díí doo shaghan át'ée da</u>. 'This is not my home.'

English negative forms are made by means of a single particle, 'not', which generally stands immediately after the finite part of the verb. When the conjugated part of the affirmative verb form is a main verb other than 'be', the auxiliary 'do' is inserted, as in questions, and 'not' follows this form. Where more than one auxiliary is used, 'not' follows the first: 'can't have come'. In casual speech the contracted form of 'not' is usually used. When the auxiliary is 'am', 'is', or 'are', a different contracted form is also possible, contracting 'be' rather than 'not'. In fact with 'I' + 'be', 'I'm not' is the only possible contraction.

'I'm tired.'	'I'm not tired.'
'He's coming.'	'He isn't coming.' (or, 'He's not coming.')
'She writes every day.'	'She doesn't write every day.'
'The boys can do it.'	'The boys can't do it.'

Negative questions in English are formed by inversion of the subject and the finite verb (including the auxiliary plus 'not'). See the section on questions for further comment.

Navajo speakers should not have too much difficulty with the negative patterns in English because the use of particles is similar in the two languages. The position of the particle in English, and especially the insertion of 'do' where necessary may prove troublesome. The Navajo speaker is likely to make mistakes such as, "I not know him" or "We not go to school last week."

Practice forms that have 'be' or an auxiliary in the corresponding affirmative clauses first as these are less complicated for the Navajo speaker. Then practice forms needing the insertion of 'do'. Always practice the negative forms in contrast with the affirmative forms, so that similarities and differences will be easy to see. Use the sentences in Exercises 6.A-C. To practice negative questions, use the questions in Exercises 4.A, B and E.

7. Possession. Navajo has two forms of possessive pronoun, independent and dependent. The independent possessive pronouns are basically the same forms as the independent subject pronouns. These pronouns can be used without a noun, in a substantive sense:

Dǐí dibé ni. (Dǐí nidibé is also possible.)	'This sheep [is] yours.'	[or 'These sheep are yours'.]
Aoo', doo shǐí da.	'No, [it is] not mine.'	(Lit., 'Yes, not mine'.)
Shiyáázh bí.	'[It is] my son's.'	(Lit., 'My-son his' [a woman speaking].)*

The prefixed possessive pronouns are also basically the same forms as the independent subject pronouns, with a few differences.

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* Examples taken from Goossen, 1967, pp. 9-15

Unlike English, the Navajo possessive marker is prefixed to the possessed noun. The possessor noun receives no mark of possession -- unless it is itself in turn possessed.

Kii Baa' biyáázh át'é. 'Kee is Bah's son.'
(Lit., 'Kee Bah her-son he-is.')

Díí shich'é'é bimósí ádaat'é. 'These are my daughter's cats.'
(Lit.,'These my-daughter her-cats they-each-are [a woman speaking].)

It is the prefixed possessive pronouns that serve as the pronominal "objects" of the postposition (see following section on postpositions).

There are some nouns, especially words for body parts and relatives, that never occur without a possessive prefix, e.g., shigaan 'my arm', but there is no gaan, only agaan 'an indefinite possessor's arm'. Primary and secondary possession are distinguished, e.g., sitsį' 'my meat' (i.e., 'my own flesh') but shi'atsį' 'my meat' (i.e., 'my something else's flesh which I bought in a store'). There is no verb of possession quite like 'have' in English. A form with the possessive noun or pronoun plus the verb hóló 'it exists', is one way of expressing this concept:

Kii bidibéyázhí hóló. 'Kii has a lamb.'
(Lit.,'Kii his-sheep-little it-exists.')*

or: Kii dibéyázhí bee hóló.
(Lit.,'Kii sheep-little by-means-of-him it-exists.')

In English the mark of possession is carried by the possessor rather than the possessed. Both nouns and personal pronouns have possessive forms, but the use of one precludes the use of the other.

Possession by an expressed noun is indicated in two ways: by means of 's suffixed to the possessor noun or by means of the preposition 'of' placed before the possessor noun in a phrase:

'This is John's sheep.'
'The cat's tail is caught in the door.'

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*Example from Goossen, p. 15.

'This leg of the table is shorter than the others.'
'The door's latch is broken.'

Personal pronouns have two possessive forms each one which is always followed by the possessed noun and one which stands as a substantive without a noun.

'This is my coat.' 'This coat is mine.'

The question form follows the same pattern: 'Whose coat is this?' or 'Whose is this coat?'

The English possessive pronouns closely parallel the patterning of possessive pronouns in Navajo, so that these should not cause problems. With nouns, the Navajo speaker may find it confusing to mark possession on ~~the~~ possessor rather than the possessed. With the noun forms there is the additional problem of the final consonant cluster for the Navajo speaker. The Navajo student may drop the noun possessive ending just as he tends to drop the plural ending.

It may be useful to begin by practicing the form of the noun possessive with 's for pronunciation. The patterning of pronunciation is the same as that for the pronunciation of nouns with the plural ending -s. Practice with the names of the children in the class: 'This is _____'s desk', etc., then practice with 'Whose ...?' questions and answers. Use nouns other than names that take the 's ending, such as 'the teacher', 'my mother', etc. Then practice with some nouns that use the 'of' phrase rather than the 's ending.

It is probably best to practice the two types of pronouns separately, then practice the two in contrast. Use the sentences in Exercises 7.A-D.

8. Prepositions (Navajo Postpositions). To express relationships between objects, for example, the spatial relationships 'in', 'on' and 'behind', etc., or temporal relationships such as 'before' or 'after', Navajo uses a set of forms called postpositions, so-called because they follow the word that is their "object". Some postpositions are suffixed to nouns or verbs, others occur mainly with a prefixed possessive case pronoun. The phrase created stands before the noun or verb it modifies.

Some of the forms include:

yootógóó	'toward Santa Fe' (-góó 'toward')
shighandi	'at my home' (-di 'at' 'right at', 'close by')
shik'i	'on me' (Lit., 'my-on (-k'i 'on')

The English preposition carries out the same function as the Navajo postposition. Prepositions stand as separate words before their objects (hence "preposition"). The phrase created stands after the noun or verb it modifies.

'I have read the books on this shelf.'
'The man with the grey hat is my father.'
'We drove through Gallup.'
'Joe gave me the book on Sunday.'

English prepositions are generally not as specific in reference as Navajo postpositions. What is one general category in English may be divided into several areas of meaning in Navajo. The same meanings can be conveyed in English, but it requires several words, sometimes an additional prepositional phrase: 'on top of something (over it)', 'on top of something', 'on the surface of something', parallelled by Navajo bikáá', bik'i and baah; or bił 'with it (together)' and bee 'with it (by means of)'.

The chief difficulty the Navajo speaker will meet in learning the English prepositions is with word order: the pattern of placing the prepositions before their objects rather than after, and the placing of the prepositional phrase after the noun or verb it modifies rather than before.

The meanings of the prepositions can be taught in context. Post-noun phrase modifiers like 'with the gray hat' or 'on this shelf' can be introduced by means of less complex but related sentences:

'The man has a gray hat.' 'The man is my father.'
'The man with the gray hat is my father.'
'The books are on the table.' 'I've read the books.'
'I've read the books on the table.'

Phrases that modify verbs can be used first in sentences where there is no object, then in sentences with objects separating prepositional phrase from verb. It will also be useful to practice position by giving the students prepositional phrases to insert into a basic sentence:

The boy is reading a book.

in the red shirt	The boy in the red shirt is reading a book.
in the library	The boy is reading a book in the library.

Practice with sentences such as those in Exercises 8.A-D.

9. Tense. In Navajo the time of an action is of secondary importance and is often established by the context only. Navajo does have a future verb paradigm and another way of expressing specific futurity, with dooleeł. Past reference can be made explicit by using ńt'éé' or yéé when specific emphasis on the past is needed. Of primary importance in Navajo, however, are mode (the manner in which the verb action is conceived) and aspect (the kind of action involved). By means of various combinations of several aspects and modes, plus the future tense forms and adverbs of time, it is possible to convey the meanings of all of the indicative and subjunctive tense forms used in English.

The English verb system, more concerned with the time of an action, can express many of the ideas conveyed in Navajo, but only imperfectly parallels the subtlety of the Navajo system of modes and aspects. Something of the notions of completion and incompletion of an action can be conveyed through the continuous or perfective tenses as in "I am studying English", or "I have finished my work." But it is really the time of the action, and the time relationship of one action to another, that is relevant in English.

The Navajo speaker will look for ways to express the distinctions he is used to making. Because some elements of aspect or mode can be said to be included in the progressive and perfective tenses in English, he may try to use these forms as he would use some of the counterpart Navajo forms. In some cases he would be correct, but he is likely to be wrong in other cases, because the range of use, the

distribution, of the English forms does not exactly coincide with that of the Navajo forms. The patterns of the English tense forms are complex, especially in the question and negative forms. Some possible errors in this regard have been noted above.

It is probably best to practice the English tense forms as far as possible in the context of a time expression, e.g., the present continuous with 'now', the simple present with 'often' or 'every day', etc.

As soon as possible practice the tense forms in sentences like those in Exercises 9.A-G, where the tenses are used in meaningful contrasts with each other. Contrasts unrelated to real situations are merely formal and can be more confusing than helpful. Some tense uses cannot be made clear until complex forms like subordinate clauses with 'when' and 'since' and 'before' have been learned, but the students will be able to learn the basic meaning of each tense. Emphasize situations which are relevant to the student so that they will relate certain forms with certain situations. This is really the most effective way to learn the use of the forms.

CONCLUSION

The preceding study does not pretend to cover all of the problems that a Navajo speaker will meet in learning English. There are very interesting aspects of Navajo, such as the classification verbs which have special stems according to the size, shape and texture of the object or material involved, which have not been treated because as far as we know they do not create a high degree of interference with the learning of English verbs. There are numerous areas of English grammar which will prove troublesome to the Navajo speaker, for example, the use of 'to' plus the unmarked form of the verb after verbs such as 'want', 'like', and 'have', but which have not been dealt with here, either, because there is no specific interference from Navajo (although the fact that in Navajo both verbs are conjugated may have an effect) and it is a matter of complexity of English grammar, or the interference from Navajo is not easy to isolate.

Several titles listed in the bibliography contain explications and examples of the Navajo forms which will help the teacher to understand

better what has been presented here, and to recognize other areas where interference from the native language will probably occur. It is not expected that the comparative material will be presented to the students, although this is helpful for adult students. It is rather felt that the comparative notes will help the teacher to understand the causes of problems and the best and most direct ways of explaining and correcting.

APPENDIX

Practice Words, Phrases and Sentences

Phonology

Consonants

	Initial		Final	
C.1.	/p/	/b/	/p/	/b/
	pin	bin	tap	tab
	Paul	ball	rip	rib
	pat	bat	cup	cub

Keep the tab.
She bought a pie.
He broke a rib.

C.2.	/t/	/d/	/t/	/d/
	tip	dip	bet	bed
	ten	den	neat	need
	tan	Dan	mat	mad

Dan was mad.
Tell the teacher.
He got into bed.

C.3.	/k/	/g/	/k/	/g/
	came	game	pick	pig
	come	gum	duck	dug
	coat	goat	peck	peg

The goat came back.
He put a rock on the bag.
They killed a big pig.

C.4.	/f/	/v/	/f/	/v/
	fail	veil	life	live/
	fine	vine	half	halve
	fan	van	leaf	leave

	Initial				Final	
	Five fish were alive.					
	He failed to prove it.					
	A leaf fell from the tree.					
C.5.	/t/	/θ/	/d/	/ð/	/θ/	/ð/
	tin	thin	day	they	wreath	wreathe
	taught	thought	dough	though	loath	loathe
	tie	thigh	die	thy	bath	bathe
	They drive a Ford.					
	That's thin. This is thick.					
	Thank Tom.					
C.6.	/č/	/ǰ/			/č/	/ǰ/
	chin	gin			rich	ridge
	choke	joke			Mitch	Midge
	chill	Jill			match	Madge
	Jill choked.					
	Chill the Jello.					
	They reach the edge.					
C.7	/n/	/m/			/n/	/m/
	nine	mine			ran	ram
	near	mere			cone	comb
	knee	me			line	lime
	Tim ran home.					
	Give me my comb.					
	John has one lamb.					
					Final Only	
C.8					/ŋk/	/ŋ/
					bank	bang
					sink	sing
					rank	rang
	The pink ring is mine.					
	Hank sang.					
	The thing sank.					

		Final Only	
		/n/	/ŋ/
		ban	bang
		sun	sung
		thin	thing

Nine bells rang.
It's a long line.
John can sing.

	Initial	Final
C.9.	/l/	/l/
	lamb	well
	lock	feel
	law	tall
	Lock the door.	Call Bill.
	Larry left.	The ball will roll.
	Lift your leg.	Paul fell.

C.10	/r/	/r/
	run	wear
	ride	fire
	rat	car

They ate red beans and rice.
Are you sure?
The roads were rough.

/r/	/l/	/r/	/l/
rim	limb	war	wall
rake	lake	poor	pool
ram	lamb	tear	tell

Lift the red lid.
Pull the bell rope.
Pour the water in the bowl.

/r/	/w/	/r/	/w/
rest	west	car	cow
ripe	wipe	bar	bough
reap	weep	are	how

The water was rough.
We wore our raincoats.
He's working now.

C.11 Clusters with word-final /-s/, /-z/, /-iz/ for noun plural or possessive, and verb third person singular present tense.

Voiceless	/p/-/ps/	/t/-/ts/	/k/-/ks/	/f/-/fs/	/θ/-/θs/
Nouns	shop	cat	neck	chief	wreath
	map	bit	back	knife	Elizabeth
	ship	seat	lake	calf	breath
Verbs	keep	bite	kick	cough	
	hope	shut	make	chafe	
	chop	put	pack	sniff	
Voiced	/b/-/bz/	/d/-/dz/	/g/-/gz/	/v/-/vz/	/ð/-/ðz/
Nouns	rib	lid	bag	cave	lathe
	cob	road	pig	stove	
	tub	bed	rug	wave	
Verbs	rob	read	dig	save	breathe
	rub	nod	rig	move	wreathe
	dab	add	plug	leave	bathe

Voiceless	/č/-/čiz/	/s/-/siz/	/š/-/šiz/
Nouns	inch	face	dish
	match	bus	ash
	beach	dose	bush
Verbs	teach	pass	cash
	catch	chase	push
	touch	miss	fish
Voiced	/ǰ/-/ǰiz/	/z/-/ziz/	/ž/-/žiz
	edge	nose	(garage)
	ridge	hose	(rouge)
	ledge	maze	
Verbs	judge	choose	
	hedge	rise	
	cadge	pause	

Voiced	/m/-/mz/	/n/-/nz/	/ŋ/-/ŋz/	/r/-/rz/	/l/-/lz/
Nouns	Jim	hen	thing	chair	hill
	home	pan	tongue	ear	towel
	name	gun	lung	car	wall
Verbs	come	pin	sing	cheer	call
	climb	loan	bang	roar	tell
	aim	run	long	glare	pull

C.12. Clusters with word-final /-t/, /-d/, /-id/ for regular verb past tense and participle forms.

Voiceless	/p/-/pt/	/k/-/kt/	/f/-/ft/	/θ/-/θt/	/s/-/st/
	rip	ache	chafe		fuss
	tip	pick	laugh		race
	leap	check	cough		pass
Voiced	/b/-/bd/	/g/-/gd/	/v/-/vd/	/ð/-/ðd/	/z/-/zd/
	sob	rig	halve	breathe	buzz
	grab	beg	live	bathe	doze
	rub	drag	dive	wreathe	whiz
Voiceless	/š/-/št/	/č/-/čt/			/t/-/tid/
	wish	touch			wait
	fish	reach			bat
	wash	itch			sight
Voiced	/ž/-/žd/	/ǰ/-/ǰd/			/d/-/did/
	(rouge)	cage			wade
		judge			head
		lodge			load
Voiced	/m/-/md/	/n/-/nd/	/ŋ/-/ŋd/	/r/-/rd/	/l/-/ld/
	climb	rain	bang	fear	haul
	ram	pin	clang	care	pull
	rhyme	shine	long	soar	kill

C.13. Clusters with /r/

a.	/r/	/pr/	/br/
	rim	prim	brim
	rest	pressed	breast
	reach	preach	breach

b.	/r/	/tr/	/dr/
	rain	train	drain
	rip	trip	drip
	rye	try	dry

c.	/r/	/kr/	/gr/
	rain	crane	grain
	rate	crate	grate
	rose	crows	grows

d.	/r/	/fr/
	ride	fried
	red	Fred
	rank	Frank

e.	/r/	/θr/
	row	throw
	red	thread
	rob	throb

f.	/rp/	/rt/	/rk/	/rd/	/rm/
	harp	heart	hark	hard	harm
	chirp	part	park	Ford	form
	warp	wart	work	word	worm

C.14. Clusters with /s-/

a.	/s/	/sp/	/st/	/sk/	/sl/
	sand	span	Stan	scan	slant
	sigh	spy	sty	sky	sly
	sate	spate	state	skate	slate

b.	/tr/	/str/	/pr/	/spr/
	treat	street	praise	sprays
	trip	strip	pray	spray
	trap	strap	print	sprint

c.	/m/	/sm/
	mile	smile
	mere	smear
	myth	Smith

C.15. Clusters with /-l/: Initial /pl/,/bl/,/fl/,/kl/,/gl/

/pl/	/bl/	/fl/	/kl/	/gl/
plank	blank	flank	class	glass
plight	blight	flight	clue	glue
plead	bleed	flee	clean	glean

Vowels

			Sample Sentences
V.1.	/i/	/iy/	
	hit	heat	It's a ship. It's a sheep.
	bit	beat	Tim sits here. The team sits here.
	it	eat	Keep the meat. Keep the mitt.
V.2.	/e/	/ey/	
	wet	wait	He met his mate.
	men	main	They said seventy-eight.
	bread	braid	Use the west gate.
V.3.	/i/	/e/	
	pick	peck	Pick a peck of peppers.
	pin	pen	Jim has ten pins.
	tin	ten	Jim has ten pens.
V.4.	/iy/	/ey/	
	piece	pace	He faced east.
	see	say	The sheep is tame.
	sheep	shape	Pay for the meat.
V.5.	/e/	/æ/	
	bet	bat	It's a bat. It's a bet.
	men	man	Is this a pan? Is this a pen?
	bed	bad	Look at the band. Look at the bend.
V.6.	/e/	/ə/	
	pen	pun	Betty had a pen. Betty had a bun.
	again	a gun	Look at the bed. Look at the bud.
	Ben	bun	Cut the bread.

			Sample Sentences
V.7.	/ə/	/æ/	
	buck	back	Give me my cup. Give me my cap.
	cup	cap	I run to school. I ran to school.
	cut	cat	Pat has a cat. Pat has a cut.
V.8.	/ə/	/a/	
	nut	knot	The hut is hot.
	cut	cot	He shot the duck.
	up	cop	The doll is on the cot.
V.9.	/æ/	/a/	
	pat	pot	Dan sat on the cot. Don sat on the cot.
	cat	cot	Dan sat on the cat. Don sat on the cat.
	Dan	Don	I have a sack. I have a sock.
V.10.	/u/	/uw/	
	pull	pool	The pool is full.
	should	shoed	He pulled off his boots.
	hood	who'd	Who took the book?
V.11.	/ow/	/ɔ/	
	boat	bought	Joe saw a ball. Joe saw a bowl.
	bowl	ball	That's the phone. That's the fawn.
	coat	caught	They saw the coats. They sew the coats.
V.12.	/ow/	/u/	
	coke	cook	They took the bowl. They took the bull.
	rode	wood	Look at the boat. Look at the book.
	bowl	bull	I said, "Pole." I said, "Pull."
V.13	/ɔ/	/u/	
	Paul	pull	We caulked the wall. We took the wool.
	wall	wool	Is that Paul? Does that pull?
	caulk	cook	They want the ball. They want the bull.

			Sample Sentences
V. 14.	/ɔ/	/a/	
	caught	cot	It's caught. It's a cot.
	taught	tot	Did you say, "Dawn"? No, I said, "Don".
	dawn	Don	Spell "bought". Spell "pot".
V.15.	/ow/	/uw/	
	boot	boat	You choose two. You chose two.
	tune	tone	Is this soup? No, it's soap.
	choose	chose	Polish the boot. Polish the boat.
V.16.	/ay/	/ey/	
	my	may	It's not time. It's not tame.
	sigh	say	They lie in the grass. They lay in the grass.
	buy	bay	It's a good buy. It's a good bay.
V.17.	/ow/	/oy/	
	bow	boy	That's his toe. That's his toy.
	tow	toy	Look at the bow. Look at the boy.
	pose	poise	I think she's Joan. I think she'll join.
V.18.	/ay/	/aw/	
	pride	proud	I don't know why. I don't know how.
	buy	bough	They're going to buy. They're going to bow.
	dine	down	He has lied. He is loud.

Stress

S.1.	In Words	
	pérmit	permít
	ímport	impórt
	récall	recáll
S.2.	In Phrases	
	the Whíte House	the white houśe
	a góldfish	a gold físh
	a blúebird	a blue bírd
S.3.	In Sentences	
	That's my bróther.	Thát's my brother.
		That's mý brother.
	He hít me.	Hé hit me.
		He hit mé.
	The red bicycle is Jérry's.	The réd bicycle is Jerry's.
		The red bícycle is Jerry's.

Intonation

I.1.

Statement	Question	Exclamation
That's ⌈Peter.	That's ⌈Peter?	That's ⌈Peter!
They're ⌈coming tomorrow.	They're ⌈coming tomorrow?	They're ⌈coming tomorrow!
We won the ⌈game.	You won the ⌈game?	We won the ⌈game!

1. Articles

A. Indefinite

a. Separated by form

'a'	'an'
pencil	eye
comb	egg
box	apple

b. Mixed forms ('a' and 'an')

book
teacher
orange
arm
ear
chair

c. Use in context

What's that? It's a plate
an eraser.
a glass
an apple

d. Words that are not used with an article (mass nouns)

What's this? It's rice paper
milk ink
bread sugar

e. Mixed words, some that are used with an article, some that are not

What's this? It's a cup.
bread
an egg

B. Definite

a. Separated by form

rock	the (/ðə/) rock	animal	the (/ðiy/ animal
road		eraser	
bed		orange	

b. Mixed forms (/ðə/ and /ðiy/)

book	egg
door	desk
eraser	airplane

c. Use in context

- Look at this book. The book is red.
  big
  new
- Look at this eraser. The eraser is black.
  small
  clean
- Look at this ruler. The ruler is long.
  brown
  thin

2. Plurals (regular) - use in context

a. With 'this' and 'that', 'these' and 'those'. Also a verb and an article change.

This is a book.	These are books.
pen	pens
watch	watches

b. With the definite article and a verb change.

The pencil is yellow.	The pencils are yellow.
The cup is green.	The cups are green.
The wall is gray.	The walls are gray.

c. Definite and indefinite articles mixed.

I have a sack.	I have sacks.
She wants the box.	She wants the boxes.
They took a chair.	They took chairs.

d. Choice of singular or plural. Also practices plural forms.

	I want a pin.
two	I want two pins.
four	I want four pins.
one	I want one pin.

3. Personal Pronouns

A. Subject pronouns

a. I. Each child says his own name: 'I'm _____.'

b. You. The teacher says the name of each child to the child: 'You're _____.'

c. He, she. The teacher tells each child the name of the person next to him: 'He's _____', 'She's _____.'

d.,e.,f. We, you (pl.), they, in the same manner.

g. To practice the forms with 'be'. (Use pictures if possible.)

I'm a boy (girl). We (you [sing. and pl.], they)'re friends.

an Indian	brothers
a student	sisters

He's a student.

He's a boy.

a cowboy

a farmer

She's a girl.

a dancer

a teacher

It's a desk.

a pencil

a door

h. With other verbs.

I, we, you, they	He, she
_____ have an apple.	_____ has a cup.
_____ want a fork.	_____ wants a spoon.
_____ like bread.	_____ likes milk.

i. Selection of the correct pronoun.

The books are on the table.	They're on the table.
John and I have pencils.	We have pencil.
Dorothy is a student.	She's a student.
You and Bill like oranges.	You like oranges.

j. Use of noun subjects without pronouns.

They're red.	books	The books are red.
It's blue.	pencil	The pencil is blue.
He's tall.	Joe	Joe is tall.

B. Object pronouns

a. Form and use (Illustrate by pantomime.)

They see me (you, him, her, it, us, you, them).
The teacher likes me,(you, him, her, it, us, you, them).
Look at me (him, her, it, us, you, them).
Show me (him, her, it, us, you, them).

b. Selection of the correct direct object pronoun.

They see Theresa.	They see her.
I like the teachers.	I like them.
Look at the water.	Look at it.
The teacher sees Ben and me.	The teacher sees us.

c. Selection of the correct indirect object pronoun.

Give it to Jerry.	Give it to him.
Show it to the boys.	Show it to them.
Tell it to Dora and me.	Tell it to us.

d. Use of noun objects without pronouns.

I have them.	the books	I have the books.
We want it.	the juice	We want the juice.
Mary likes her.	the teacher	Mary likes the teacher.

4. Questions

A. Yes-No Questions

Kenneth is here.	Is Kenneth here?
This book was green.	Was this book green?
Joe will work hard.	Will Joe work hard?
Theresa can fix it.	Can Theresa fix it?

B. Yes-No Questions with 'do'/'does'/'did'

Mary sits in this chair.	Does Mary sit in this chair?
The children like fruit.	Do the children like fruit?
The cook baked a cake.	Did the cook bake a cake?

C. Question Word Questions - Question Word as Subject

Mr. Begishe is the teacher.	Who is the teacher?
My friend gave me this book.	Who gave you this book?
The pencil fell on the floor.	What fell on the floor?
The milk is in this bottle.	What is in this bottle?

D. Question Word Questions - Question Word Not the Subject

He likes ice cream.	What does he like?
The boys want apples.	What do they want?
I went to Gallup.	Where did you go?
The teacher leaves at 4 o'clock.	When does the teacher leave?
We want three pins.	How many pins do you want?

E. Tag questions

Am I late?	I'm late, aren't I?
Will she be there?	She'll be there, won't she?
Did they come?	They came, didn't they?

5. Adjectives

A. Predicate adjectives [emphasize presence of 'be']

This box is big.	That box is small.
This girl seems tall.	That girls seems short.
This pencil was sharp.	That pencil was dull.

B. Adjectives used before nouns

Jim wanted a sharp pencil.	Jerry wanted a dull pencil.
The tall girl is Ann.	The short girl is Carol.
The big box is brown.	The small box is green.

C. Use the pairs of sentences in A and B and practice moving from the form of those in A to the form of those in B, e.g.:

This box is big.	The big box is brown.

D. Comparison

Which man is older, the tall man or the short man? The tall man is older.

Which girl is shorter, Pat or Marsha? Pat is shorter.

Which boy is the tallest? John is the tallest.

Which picture is the prettiest? This picture is the prettiest.

Is the tall man older than the short man?

The tall man is older than the short man.

Is John the tallest of the boys?

John is the tallest of the boys.

6. Negatives

A. Without 'do'/'does'/'did'

It's empty.	It's not empty. (or It isn't empty.)
I'm tired.	I'm not tired.
He can bring them.	He can't bring them.
The teacher will come.	The teacher won't come.

B. With 'do'/'does'/'did'

The Walkers live here.	The Walkers don't live here.
The camera works well.	The camera doesn't work well.
Bill came late.	Bill didn't come late.

C. Mixed

Mark will come early.	I won't come early.
Jerry bought a bicycle.	I didn't buy a bicycle.

My brother likes pie. I don't like pie.
The boys are playing football. I'm not playing football.

7. Possession

A. Nouns with -s

This is Dora's chair.
That's Peter's desk.
The teacher's book is large.
The children's books are small.
This book is the teacher's.
The red jacket is Bobby's.

B. Pronouns before nouns

My pen is broken. We read our books.
Your ruler is long. You showed the teacher your papers.
Her dress is red. They brought their friends.
His shirt is blue.

C. Pronouns that stand without a noun

This toy is mine. Ours are yellow.
That record is yours. Yours are green.
The old hat is his. Theirs are orange.

D. Mixed

These are my pencils. Those are hers.
These are your cards. Those are ours.
This is Jim's coat. That is mine.

8. Prepositions

A. Modifying verbs

The lamp is in the corner. The game begins at two o'clock.
The blackboard is on the wall. The meeting is on Sunday.
The glove is under the desk. School opens in September.

He wrote it with a pen.

We ate it with a fork.

I go to school by bus.

B. Modifying nouns

The lamp in the corner is on.

The blackboard on the wall is clean.

The glove under the desk is Danny's.

C. In context

Where is Danny's glove? It's under the desk.

Which glove is Danny's? The glove under the desk is Danny's.

D. Sequence of place, time and instrument phrases

We went to Gallup on Saturday.

They will be in Flagstaff at 2 o'clock.

The boys took the packages to the post office on Tuesday.

I put berries in the dish with a spoon.

9. Tenses

A. Present continuous

She's working this week.

We're sitting here today.

B. Simple present

She works every week.

We sit here every day.

C. Simple past

She worked last week.

We sat here yesterday.

D. Future

She will work next week.

We will sit here tomorrow.

E. Present perfect

She has worked for two years.

We have sat here since nine o'clock.

F. Past continuous

She was working at that time.

We were sitting here when he came in.

G. Past perfect

She had cooked for two hours.

We had sat here since nine o'clock.

Exercise Forms

The exercise forms below are for use in teaching the ability to discriminate aurally between sounds that to the hearer may not seem very different from each other. After the students have learned to hear the sounds, practice pronunciation, saying the words illustrating each sound, then contrasting the sound with other sounds. While explanations on how to produce the sounds will be helpful (more with some sounds than with others), the most direct way to learn pronunciation is through imitation of a model.

S.1. Listening exercise.

The teacher works with two lists of words, each column containing examples of words containing a particular sound, the two columns together containing a contrast or distinction that the students must learn to make (e.g., the words in Practice Examples C, p. 82). At first, with the students just listening, the teacher reads the words in the first column, clearly but naturally. Then the teacher reads the words in the second column. Then the teacher reads the words in pairs, one word from the first column and the other word from the second column, so that the contrast is apparent.

S.2. Recognition Exercise 1: Same-Different

The teacher again works with pairs of words contrasting two sounds. As the teacher pronounces each pair of words the students say "same" if the words show the same sound, or "different" if the words show different sounds. To teach the meaning of "same" and "different" at the beginning the teacher pronounces the first few pairs and gives the proper responses. It is best to let the students begin with the examples after the teacher gives them, so that the first few responses are easy.

Examples:	Teacher:	pen	pen	Students:	Same
	Teacher:	pan	pen	Students:	Different
	Teacher:	pan	pan	Students:	Same

S.3. Recognition Exercise 2: One-Two-Three

The teacher works with a list of groups of three words, showing the two sounds being practiced. The students must tell which words show the same sound, by saying the numbers.

Examples:	Teacher:	sit sit sit	Students:	1-2-3
	Teacher:	sit set set	Students:	2-3
	Teacher:	set sit set	Students:	1-3

S.4 Recognition Exercise 3: Column 1 - Column 2

The teacher writes on the blackboard the symbol for each of the two sounds being practiced, with the number of the column above it and an example of a word with the proper sound below it. Then the teacher reads one word at a time from a mixed list of words showing the two sounds being practiced, and the students tell which column the word fits into according to the sound it shows.

Examples:	Column 1		Column 2	
	/s/		/z/	
	cats		beds	
	Teacher:	cats	Students:	Column 1
	Teacher:	beds	Students:	Column 2
	Teacher:	rugs	Students:	Column 2

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